

קתדר

Virgil.

Omnia vincit amor, &

Ecloga. 10.

nos cedamus amor.

Beetius
lib

metro. 8.
2.

Hic & coniugij sacrum

Castis necesse amoribus.

THE LOVER
or
A Discourse of
MUP TIAL LOVE

Written by
Robert Crofts
To please
himselfe

W. Marshall. sculp.

Omne tulit punctum, qui miscuit utile dulci.

קתדר

Virgil.

Omnia vincit amor, &

Ecloga. 10.

nos cedamus amor.

Beetius
lib

metro. 8.
2.

Hic & coniugij sacrum

Castis necesse amoribus.

THE LOVER
or
A Discourse of
MUP TIAL LOVE

Written by
Robert Crofts
To please
himself

W. Marshall. sculp.

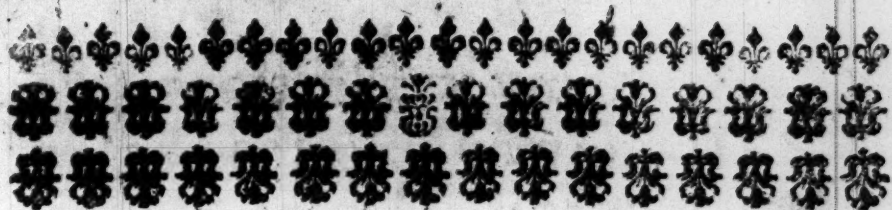
Omne tulit punctum, qui miscuit utile dulci.

THE
LOVER:
OR,
NUPTIALL
LOVE.

WRITTEN,
by
Robert Crofts,
To please himselfe.

LONDON,
Printed by *B. Alsop* and *T.F.* for
Rich: Meighen, next to the middle
Temple in Fleet-street.

1638.



TO THE READER.



Ourteous Reader ,
if you aske mee, to
what intent I publish
this Treatise, I may
answer, to please you.
A well resolved man
cannot please himselfe, but hee desires
to please others also, and endeavours
in all good wayes so to doe. And I
am not out of hope, but that this dis-
course, wil profit some men also, since
I have made use of many and divers
Authors in the composing thereof.
But I have endeavoured to digest the
same into such a new manner, method
stile and forme, as was most pleasing
to my selfe ; adding therevnto such
Inventions, Raptures, observations,
Poems, Alterations, & experiments, as

To the Reader.

met with my meditations : so as the Treatise may seeme and bee even as pleasing as if it were all new. Which to doe, oft times requires wel nigh as much Art, as wholly the Invention of new matters. It is true, I know the world is cloyd with bookes and many there bee perhaps more then needs of this subject ; but this is a breife and Compendious discourse ; and therefore I hope will neither cloy the world or the Reader. It was written for Recreation, amidst more serious occasions ; and so I desire it may be read. I know there be many malicious, envious, male contented and maligne Spirits in the world, who will pine, greive, and grudge at the prosperity and pleasures of True-lovers, as they doe at all happinesse, and that there bee many carping Readers who vsually read all (especially pleasing) bookes, in a sneaking manner, and endeavor to find nothing
so

To the Reader?

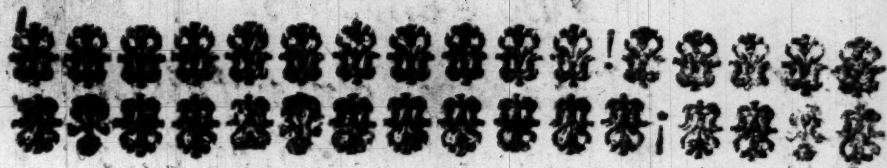
so much as faults; and by their juggling and cunning art of detraction, can make one or a few faults, seeme to devoure a multitude of good Actions, endeavouring nothing so much as to discourage and hinder all good, pleasant and happy waies. But for the censure of such men, I shall endeavor not to regard, or else to contemn them. Yet truely I shall thinke my selfe much obliged to such, as in good will shall tell me of my faults, Errors, Ignorances and negligences. However knowing that all things in the world are imperfect, it shall suffice to please my selfe, that I have done as well as I could for the present time. But I had not so easily nor so soone bin perswaded to be, a foole in Print as the proverb goes, and as the Carping and barking Reader is especially liket^o say, if I had not had some enemies (aswel as many friends) who have provoked me rather to be cēsured by

To the Reader.

many, then abused by a few. But if I did not thinke and hope that this discourse would be pleasant & profitable to some in reading, as it hath bin to me in writing, & if that I had not bin greatly encouraged herein by many men, I should still have bin content to have suffered the aspersions of a Pocket Author, ashamed to shew himselfe abroad, fearing to be a foole in Print.

Farewell.

The



The Contents.

THe first Section, treateth of the Excellency of Nuptiall Love.

The II of the miseries of the losse and want of such Love.

Section III. of a good choyce in Love.

IV How to Enjoy our wishes, please our Lovers, and encrease Love.

V The Art of Love, discourse.

VI An instance in this Art concerning Loves Excellency.

VII Shewing further the use of this Art of discourse.

VIII Shewing breifely how to attaine the same.

IX Answeres to some obiections.

X Remedies against the losse of Love.

XI Remedies against an oversottish and dotting Love.

The Contents.

XII Remedies against unlawfull Lusts.

XIII Remedies against discontents after marriage.

XIIII A breife perswasion to marriage.

XV The good use of this Nuptiall Love, and so concluding, with a breife discourse of Divine Love.



THE

ny a
mon
beg
T
may
whi
In
Lore
hou
nee
O

THE LOVE R OR

A Compendious Discourse of Nuptiall Love.

SECTION. I. *Of the Excellency thereof.*



He Difinition, Divisions, Pedigree, kinds, object, causes, symptomes and effects of this subject, Nuptiall Love, hath exercised the pen of many and divers Authors; they are Common and well knowne, I shall therefore begin with the excellency thereof.

The Excellency of this marriage Love, may first appeare by the Author thereof, which is God himselfe.

In the beginning of the World, the Lord God said it is not good that man should bee alone I will make an helpe meet for him. Gen. 2. 18.

Our Saviour saith, from the beginning
of

The Lover, or

of the Creation God made them male and female, for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall be one flesh. *Mark. 10.7. Mat. 19.*

And in his Sacred Word, by St. *Paul* he saith, Husbands love your wiues as Christ loved his Church; so ought men to love their wives as their owne bodies, for he that loveth his wife loveth himselfe. *Eph. 5. 25. 28.*

The excellency of this Nuptiall Love, may further appeare in respect of the object, which is Woman, who is the image of God as well as man. *Gen. 1. 27.* And help meet for him, 2. 28. A part of himselfe. 3. 1.

Wine is strong, Kings are strong; but a woman is stronger. Women have Dominion over Kings, saith *Zorobabell. Esdr. 4.* All men submit to Love.

When that Hermits boy, who had alwayes bin brought vp in the wilderness came first abroad in the world, being asked what sight pleased him best therein, readily reply'd. Those things which you call Women.

A vertuous woman is a Crowne to her husband

Nuptial Love

husband, saith King *Solomon*. Prov. 12.4.

Loves excellency also appears in respect of the parties affected; The bravest, the most noble, generous, and gallant spirits, are commonly most and best taken and possessed with this Love: wherefore it is called Heroicall Love.

And the parts of man affected also, are his most excellent parts, as the Heart, liver, blood and braines; and consequently, the imagination and Reason.

I say Reason! for want of Love commonly shewes want of reason; either stupidity or peeuishnesse in a man. It is most certaine that divine Love is infinitely more excellent and above humane Love; And such men as are of a Divine temper, may easily overcome the same. But all of us have bodies as well as soules, wee are composed of humanity as well as divinity, and he that never felt the power of this love may be esteemed as some Eunuch, or sot, or else of a super-humane temper

And on the other side, excelsse of love, shewes weaknesse, dotishnesse, and folly; and then these excellent parts of man are misaffected. Such Love is without Reason, but true love is most agreeable there-
vnto

vnto and therefore Excellent.

And further, the excellency of this Nuptiall Love appeareth by the effects thereof, which are very many. To instance breifely in some few of them.

This Love preferues and encreases mankind in a perpetuall generation, and vnites familiar Provinces, and Kingdomes.

It causeth abundance of felicity to such as are indeed true lovers, such who live together like *Abraham* and *Sara*, *Isaack* & *Rebecca*, *Patus* and *Arica*, *Seneca* and his *Paulina*, *Rubenus Calar* and his *Ennea*, *Cato* and his *Portia*, and the rest of those who are registred in the list of true and happy Lovers.

It is said, there is no pleasure in the world like that of the sweet society of Lovers, in the way of marriage, and of a loving husband and wife. Hee is her head, she commands his heart, he is her Love, her joy, she is his honey, his Dove, his delight.

They may take sweet counsell together, assist and comfort one another in all things, their joy is doubled and Redoubled.

By

By this blessed vnion, the number of Parents, friends, and kindred is increased; It may be an occasion of sweet and lovely Children, who in after times may be a great felicity and joy to them.

And these may remaine as living Pictures to shew their memory, from generation to generation; *Lysippus*, *Mento Polycletus*, *Zenxis* or *Parthasius*, had never the skill to engrave or paint the father and mother neere so well and lively; and great is the Pleasure that loving Parents enjoy in their Children.

A multitude of felicities, a million of joyfull and blessed effects, spring from true Love.

And indeed this Nuptiall Love and society sweetens, all our Actions, discourses; all other pleasures, felicities, and even in all Respects, Encreases true Ioy and happinesse.

SECTION. 2.

The Miseries of the losse and want of such Love.

THIS blessednesse & excellency of love will be the more aparāt if we cōsider the

Themiferies either of the losse of such love
before marriage, or of the want thereof
after marriage.

It is wonderfull to thinke how many
Lovers, for want of enjoying their wish-
es in this kind, plunge themselves into a
multitude of cares, feares, sorrowes, blind-
nesse, dotage, seruitude, slavery, mischeife
and miseries.

Many men will venture their goods,
fame, lives, and (as King *Iohn* for *Matil-
da*) Crownes if they had them, to enioy
their Loves.

Sorrow, deiection, much waking, sigh-
ing, Neglects, Peevishnesse, restless
thoughts, brutish attempts, want of appe-
tite, palenesse, and leannesse, are common
effects and Symptomes of the want of en-
ioying, and of the losse of Love.

And millions of men having lost their
Loves, for this cause, become Melan-
cholly, discontented and deiected, all their
life-time after.

Many there be (saith *Zorobabell*) that
have runne out of their wits for women,
and become servants for their sakes.
Esd. 4. 26. These things are commonly
knowne; Bedlam hath bin full of ex-
amples. Many

Nuptial Love.

Many also have perished, have erred, and sinned for women. *Esa. 4. 26.* Examples heereof have bin common in all ages. Histories are full of them.

And how many have wee knowne and heard of in our ages, who have consumed away and dyed for want of enioying and loosing their loves, yea some for griefe have bin their owne executioners and for this cause have made away themselves.

And after marriage it is strange to thinke, what Iealousies, Contentions, Feares, Sorrowes, strange Actions, gestures, lookes, bitter words, outrages and debates, are betweene men and their wives for want of true love and discretion.

These things have alwayes bin and are so common to all mens view, as they need but little disquisition.

An evill woman (saith the wise man) makes a sorry countenance and an heavy heart, and he had rather dwell with a Lyon then keepe house with such a wife. *Ecc. 26. 27.* And he that hath her is as if he held a *Scorpion*, verse. 14.

The Lover, or

S E C T. III.

Of a good choyce in Love.

BVt that wee may truly love, obtaine our loves, enjoy them and live well together; First let us make a good choyce in Love.

A good wife is from the Lord, saith King *Solomon*; Let us then first goe to him by prayer for such a one, and invite Christ to our wedding, let us take Saint *Pauls* counsell, to marry onely in him. Whatsoever yee doe, saith he, let all bee done to the praise and glory of God.

Let Piety and Vertue be the first mover of our affections, since therein onely consists true and permanent felicity. And no lovers live more pleasantly and happily together, then such as are of gracious and vertuous conditions.

Whereas among such as are of vicious and impious conditions, what is to bee seene, but strife, tumults, disorder, suspicion, confusion, and misery in the end. A vertuous and well given lover, is much better to bee esteemed, then a fine faire face with ill conditions.

Let us not then bee so sensuall, as to
love

Nuptiall love.

love onely the corps, but looke higher, and see something in our lovers of an Angelicall nature ; That is, a free vertuous and gracious mind, which to an vnderstanding man appeares to bee a divine essence, and to which he mingles his soule in love, which (if truely thought on) will appeare to bee a farre more excellent and permanent love then that of the body, and consequently more pleasant.

So then let us spheare our loves, and seeke beauty rather in a mind then in a countenance.

In the next place after Piety, vertue, and good conditions, it is very good and requisite to looke after corporall and externall respects.

And as neere as wee may, to choose such as are of equall yeeres, birth, fortunes, and degree, of good parentage, and kindred, of such a countenance, complexion and constitution, as best agrees to our love and disposition.

Inconsiderate and vnequall marriage, are commonly very pernicious and a multitude of mischievous and miserable effects spring from such marriages.

An old woman is a very unfit and un-

The Lover, or

pleasing companion for a young man, and for an old man to dote upon young wenches is very unseemely and hatefull. *Ecclns. 25. 16.* And commonly much strife, suspition, jealousie, discontents, and miseries ensue such marriages.

It is a good time, as some say, for a man to marry betweene five & twenty yeeres old, and thirty, and for a woman betweene her age of eightene and two and twenty.

That young fine wife of old rich *Felix Plater* of *Basill*, beeing married to him against her will for griefe hang'd herself.

Such as marry foolish light Phantasticke adlepted, brainicke Peecces, and of contrary conditions, are like to find but peevish, jealous, froward and untoward things of them.

If a sound and healthy person marryes one that is diseased and impotent, It is like to bee an occasion of much discontent.

And so in all respects such as marry unequally and unfitly, what better successe can they looke for, then *Vulcan* had with *Venus*, *Menelaus* with *Hellen*, *Theseus* with *Phadra*, *Minos* with *Pasphae*, *Claudius*,

Nuptiall Love,

Clandius with Messalina; Suspicion, Jealousie, Strife, Shame, Sorrow, Discontent, and Misery.

Let us then as neere as wee may conveniently, choose such as are of fit and equal yeeres, birth, fortunes, degree, parentage, constitution, and of like vertuous, and gracious conditions.

And especially such a one as from our hearts wee can truly love. From such a loving, fit, equall and good choyce is like to spring abundance of most sweet delights and felicities.

SECT. IIII.

Shewing how to enjoy our wishes, please our Lovers, and encrease love.

HAVING made our choice, now comes a question.

How shall wee doe to obtaine our wishes, and please our lovers. It beeing such an excellent felicity to enjoy our loves, and such a misery to loose them, as is said; this matter therefore is very requisite to bee peept into.

The ordinary and vsuall Arteficiall meanes prescribed, and used to obtaine and encrease love, and to please our Minions, Mistresses, and Madames, are such as follow.

The Lover, or

Pleasant and well composed lookes, Glances, Smiles, Countersmiles, plausible Gestures, pleasant carriage, and behaviour, affability, complements, salutations, a comely gate and pace, dancing and the like, will greatly please and increase the love of some female creatures. Also time, place, opportunity, conference, importunity, & sometimes (I know that) neglect and scorne doth in some of these female kind, much increase love, for some of them are of such Imperious conditions, as they will insult over, and scorne such puny Lovers as will bee pind upon their sleeves.

Hence it is, like women are compared to shadowes, if wee follow them, they will goe from us; If wee goe away, they will follow us againe: wherefore sometimes to neglect is better then opportunity, and whetteth Love.

There be divers love-trickes, and devices also to stirre up and increase love; as tokens, favours, letters, valentines, merry meetings, and many others.

All these forenamed occasions, allurements, and love devices, are usually practiced and even naturall to lovers, and need

Nuptiall love.

need little disquisition.

I might now imagine a Wedding day, wish to all true-louers, joy, and proceed-

Yet because me thinkes I see many young lovers in a deepe study, very pen-sive and melancholly, surely the matter is, they are plodding and devising what to say to please their mistresses at their next meeting.

And forasmuch, as heretofore at idle times, to recreate and please my selfe, I began to study the Art of discourse.

I now thinke it not amisse (out of the same) to take a little paynes, or rather a little pleasure to recreate my selfe (amidst more serious occasions) and giue an instance onely, concerning this matter of Love.

SECT. V.

° *The Art of Love-discourse.*

ARteificiall discourse being added to the other love devices, if any good meanes will, this may effect our desires, and to such as are already agreed, the same may bee most pleasant and delightfull, much increase love and adde a grea-

The Lover, or

er joy and pleasure to all other Love-sports, devices and pleasures.

Wee know, that even common and frivolous discourse being spoken in the way of love, will much please and take these female lovers, such as are idle Complements, Players ends, Newes, tales, Love-stories, Lascivious Iests, Songs, and the like, though very idle and frivolous, and though spoken and acted by some Apish gull-Pot Poet, or swaggering idle companion, so as (especially light Phantasticke things, such as many women are) will bee over head and eares in love.

But now if some well given, faire condition'd young man (for to such I cheifely direct this discourse) shall withall adde a sweet pleasing, convincing heart-striking and materiall discourse to his Lover, whom I will imagin to bee alike vertuous and well condition'd young creature, it will bee indeed sufficient to captivate sweetly, charme and overcome them, and beeing spoken in the way of love, and mingled with other honest pleasant love devices, to fill their hearts full of joy and pleasure, and so to enchant them as they will be ioyned together with an indissoluble

Nuptiall love.

lable bond of true flaming Love.

For the manner and matter of our discourse, I have alwayes thought it vanity, and lightnesse rather then courtesie, to discourse (according to the gallants fashion of our times) by meere complements, congies, apish gestures, and meere finicall words. To say, swete mistresse, or Madame, I honour your shoo-strings, the ground you tread upon, am proud to kisse your hand, it is my ambition to bee your servants servant, and the like, to present and offer not onely our service, but life to the command of our mistresses, as wee use to call them, though God knowes wee never meane to bee their servants.

Or, on the other side to study and talke to them high straines of wit, and figuratiue exornations lest they bee not vnderstood or laugh't at.

But in this respect a plaine yet arteficiall mouing and peircing way is best.

I intend not to perscribe a set method to discourse in, for why methinkes a premeditated set discourse shewes something a barrenesse of wit though not of judgement. And is commonly uttered
with

The Lover; or

with little passion or feeling (which is in some measure taken away by premeditation) and consequently not so freely, lively and with such a grace as otherwise, unlesse wee can counterfeit (like a Player) our passions, and have wit enough to come out and in upon all occasions of discourse.

On the other side, wee are not strayed in this subject for want of matter to discourse on all occasions, even in an extemporeall manner, for every smile, Action, Object, Event, or speech, may afford a lover matter of sudden discourse, and indeed love of it selfe, if it bee fervent, whets the wit and so stirres up the spirits, as wee may say of lovers; As of fine wits, they can make use of any thing.

But neither of this extemporeall discourse is my intention to write of, but rather a mixture of both, which I will call a habit of discourse, or; an extemporeall Method. A method not so much to discourse in, as to discourse by; in such sort as a man may bee furnisht with continuall abilities of discourse in an extemporeall method (as I may say) or a sudden and well composed manner, without
brainesick,

Nuptiall love:

brainfick, light, idle, frivolous, prating on the one side, or too much pumping for wit on the other side, but with a ready yet perswasive and materiall discourse on all occasions.

But this Art of discourse in generall, concerning all matters will not easily be given to weake novices (yet the meere observation thereof even to such may doe them some good concerning this matter of love) but in generall, it will rather require that a man bee well learned and experienced in the liberall Sciences, especially such as he shall have most occasion to discourse of. So as he may readily on all occasions dilate the matter of his discourse by the Rules and grounds of this Art, which are:

By Number, Particulars, Arguments, Examples, Comparisons, Similitudes, Contrarieties, Appendances, Circumstances, and the like.

I shall first giue an instance in this Art of discourse very breifely concerning this matter of Love, and that onely concerning the excellency thereof. And then a taste what is to be done to attaine to this Art.

SECT. 6.

The Lover, or

SECT. VI.

*An instance in this Art of Discourse
concerning Loves excellency.*

First, for instance in this Art concerning the excellency of Love, which though I have already given a tast of, I shall now speake more therof in another manner, method, and to another purpose.

For this purpose, let us imagine a man to bee well skilled in this Art, that wee may guesse what such a man can doe, and imagin this able skilfull man in this Art have occasion to discourse of the excellency of Love, he can readily even Raptim, discourse thereof in divers wayes and manners, as for example.

Either from the number of benefits and excellencies, flowing from thence as from a fountaine, such as are sweet and pleasant thoughts, lookes, smiles, kisses, discourses, songs, tales, jests, sports, embraces, dalliances, mutuall kindneses, comforts, helps, society, pleasant meetings, mirth, encrease of parents, kindred, friends, riches, sweete and pretty children, & mutuall enjoymēts of all the blessings and pleasures that can bee thought
upon

Nuptiall Love.

upon, and as he pleases, can apply all or any of these to his love, and when he sees occasion can sing to the same purpose.

*Weele sometimes sit and sweetely chat,
And pretty tales and stories tell,
Weele sometimes sing, and jest, and laugh
In all delights wee still may dwell.*

*Weele sometimes lovingly embrace
And sometimes sport and sweetely play,
Yea all delights that can bee thought
Like truest lovers weele enjoy.*

And also, he can from these felicities and benefits springing from love, conclude the excellency thereof, apply it, and if he pleases, sing-

*'Tis sure a pleasant
most excellling thing;
From whence such, and
so many joyes doe spring:
The rarest Jewels
are not halfe so precious;
The sweetest honey
is not so delicious.
Oh, then deere Love!
let us true lovers bee:
That wee such joyes,
may seele, may tast, may see.*

And

The Lover, or

And also if he pleases, can discourse of any particular of this number, yea even of the least of them; As for example, of a kisse, telling, that the Rose, Gilliflower, Muske, Nectar, Balsome, Ambrosia, are not halfe so sweet as these loue-dropping kisses, or in the like manner; and this he verifies on her lipps, and can when he sees occasion mingle therewith pleasant songs and Poems.

*O that such sweet joy,
Should so soone passe away
and so suddenly wast,
That such excellent blisses,
As are thy sweete kisses,
No longer should last.
So sugred, so precious,
So soft, so delitious.
So dainty, so sweet, and so fine,
As the honey from the Bee:
Is not halfe so sweet to mee,
As is one sweet kisse of thine.*

Or, from a very thought of Love hee can tell the excellency thereof, shewing that even such a thought is enough to fill the heart with joy, drowne all sorrow
and

Nuptiall Love.

and make us thinke our selves even in Paradise, to imagine what pleasures wee shall enjoy hereafter.

Deere, let us ever bee in Love .

Let still such thoughts our fancy move.

And so of the like, concerning any other Particular of this number.

Hee can further Argue, and conclude from any particular of this number, the excellency thereof, divers wayes ; as for example, from the lesser to the greater.

As from a thought of Love, hee concludes a necessity of greater excellency, in greater matters.

If but a thought of Love

bee such a treasure

To enjoy the same is sure

farre greater pleasure.

Or, from particulars to the number in like manner. If from one or a few particulars of this number of excellencies, and benefits, flowing from Love, spring so much felicity ; How much more, doth then proceed for them all.

When

The Lover, or

*When such so many sweetest joyes
Shall all at once within us meete,
Oh, how wee shall bee rapt therewith
And filld with pleasures, extreame sweet.*

And likewise concerning Time, as for example, To enjoy such pleasure but one houre, or a day, were enough to possesse the heart with mervellous Ioy, yea though that houre or day were halfe a yeere hence, yet the very imagination of it in the meane time is sufficient to possesse us with sweet pleasures till then. Much more may a longer time delight us.

*To enjoy such pleasures but one day,
It were enough to ravish even
Our hearts and minds, with such sweet joy
To thinke our selves almost in heaven.*

*If but one day, bee such sweet joy
Such rarest pleasure, such delights,
What pleasures may wee then possesse,
Perchance a thousand dayes and nights.*

Or, otherwise in divers kinds. But to proceed.

Further, he can discourse and set forth
the

Nuptiall Love.

the excellency of Love, by examples; as of *Seneca* and *Paulina*, *Orpheus* & *Euricide*, *Mansolus* and *Artimesia*, *Marke Antony* and his *Octavia*, *Argalus* and *Parthenia*, and others. Histories are replenished, with examples, and can shew how such Lovers thinke themselves, even in the Orchards of *Adonis*, or the *Elizian fields*, when they enjoy their Love, they are so taken with pleasure.

*If others in their Love doe find
Such joy, such pleasures, in their mind:
Why should not wee, let thee and I
Enjoy such sweet felicity.*

Or, by comparisons, by way of Interrogation, or otherwise, did ever any Lovers enjoy such pleasures, and shall not wee;

*Then will wee sport, play, laugh, and sing,
And live as merrily, as a King.*

Or, beyond comparisons, *Chereus* never tooke such pleasure in his *Pamphila*, as thee and I will in one another; Hee thought none living, so happy as they

C

The Lover, or

they two, but wee may sweare it of our
selves,

Cupid nor Venus, Ioue himselfe.

Shall never know what wee may tell:

*What heavenly pleasures, what delights,
Within thy heart, and mine may dwell.*

Or, by contrarieties, That the power
of Love is of so great force, as the losse
of it, often causeth extreame melanchol-
ly, sadnesse, griefe, madnesse, and some-
times death it selfe, as appeares by the
examples, of Queene *Dido*, Queene *Ar-
timefia*, *Portia*, *Triara*, *Panthea*, *Medea*,
Parthenia, *Iuliet*, and *Romeo*, *Pyramus*,
and *Thisbe*, *Antonius*, and *Cleopatra*,
Corefus, *Calirhoe*, *Clorus*, *Amintas*, of
Marcus Lepidus, *Plantius*, *Numidius*,
and many others. It must needs bee a
most excellent felicity, the Losse where-
of causeth such misery.

If it be death,

to loose a loving wife,

To enjoy her then,

is sure more worth then life.

Or, by similitudes, divers wayes, and
in

Nuptiall love.

in every particular, as for example; The pleasure of Love, may bee likned to fire, an ardent and flaming joy, to water, a fountaine of pleasure. Gold, Pearles, Amber, the Rose-muske, Nectar, Ambrosia, or whatsoever is most pleasant, is not so precious, so sweet, so delightful, the Elizian-fields, or Turkes Paradise, is not more pleasant. This Nuptiall Love, is often used as a Resemblance betweene Christ, and his Church, the *Canticles*, is wholly, a Love-song to this purpose; And it is to bee thought, that no humane earthly joy, represents that of heaven, more then this of true Love, though there bee no comparison, betweene terrestriall, and Celestiall happiness, either in worth or duration of time, these being as nothing, as drosse in respect of the heavenly; yet in respect of our weake Apprehension, such comparisons often are, and may bee made.

*For some doe thinke,
that Love is even,
A joy Divine,
a taste of heaven.*

Or, by the effects of Love, To instance among many, and divers in a few; Love quickens

The Lover, or

quickens the Spirits, and wit, and makes a man become pleasant, neate, spruce, lively, a Poet, a Musitian, a dancer, a man of fine behaviour, it makes us enjoy all things in the world, with a sweeter pleasure then otherwise, for why; it possesses the heart with joy, and a ioyfull heart takes pleasure in all things, sweetens all our Actions, Discourses, Riches, and all pleasures; A million of joyfull and blessed effects spring from Love, if wee love truely.

*So, if wee love wee still shall find,
A joyfull pleasure, in our mind:
Whether, eate, talke, thinke, work or play,
True Love, will turne all into joy.*

Or, by Additions, Appendances, and Circumstances, as for example. That Love, is more splendent, and excellent, when it is seated in its Throne, and attended with Riches, honours, and other pleasures, who seeme to bee Loves hand-maids, who graces, and sweetens all the rest. And as a Circumstance, hee can discourse almost of any thing, and set forth the excellency thereof, as by the
Attendants.

Nuptiall Love,

Attendants, Riches, honours, and pleasures; by the object Women, by the Parts, and Parties affected, which are the most excellent parts of man, and commonly the bravest, noblest, and most generous men. By the Author which is, **God** himselfe; for Love, is a daughter of heaven, yea as some say, a little heaven upon earth, by which wee may spy and spell Glympses of heaven, and bee the more inflamed to seeke and possesse it, so as it seemes wee may enjoy two heavens.

*In highest joyes, that can be thought,
Weel sweetly passe our time away;
What pleasure is in Earth, or heaven,
That thee and I may not enjoy.*

Thus have I given a tast of Loves excellency by way of instance in this Art of discourse.

But I pray remember, it is but by way of discourse, and I hope you will pardon what is amisse; for you know men will talke somewhat largely, to please their Lovers, and yet say they have given but a tast when they have done. But I proceed.

The Lover, or

SECT. VII.

*Shewing farther the use of
this Art.*

BY which order, or Art of discourse ; we may discourse of any other particular whatsoever, as for example ; Of the contrary to what hath bin dilated, to wit, the misery of Loves Losse. Which may even readily bee dilated, and expressed by this Art, in this manner likewise.

Either, by the number of miseries, the misery of each particuler of that number with observations, in respect of matter, time, place, and other occasions. And each particular demonstrated by divers examples, Reasons, Arguments, Comparisons, Contrarieties, Similitudes, Circumstances, or otherwise. And set forth by apt expressions, and particularly applyed, and passionately enforced and uttered, according to the nature of the subject.

In this manner also, we may discourse of any other subject upon occasion, whether of Riches, or of honour, of health, of Prudence, Temperance, fortitude, or
of

Nuptiall love.

of any vertue, of Poverty, disgrace, or sicknesse, of Covetousnesse, Ambition, Intemperance, or of any other vice, or misery; yea of Religion, and divine Matters.

And in truth, there cannot bee a better way of Love discoursing, then a Religious way (however, seldome practized, but rather despised, by many of the blades, and gallant Dames, of the world (aswell as the sottish, and blockish sort of people) who thinke and esteeme all things about their phantasticke, and vaine humors, folly, and madnesse.

But indeed, what better way of Love discoursing, can bee, then a laudable, and pious insinuation into the mind, of such as wee discourse with, whether friend or Lover, by heavenly discourses, which also may bee done by some such like Art, as hath bin dilated.

In somuch, that if both parties, bee of a divine temper, their hearts may bee filled with heavenly, and glorious thoughts, but these things I know will seeme folly, mysticall, strange, and as very Riddles, to such whose meere naturall mindes are not raised to the know

The Lover, or

ledge of supernaturall, and heavenly things.

But such Lovers, and friends, whose minds are Elevated to a supernaturall, and divine temper, their hearts can bee filled with heavenly Joy in such discourses, and by the eye of Contemplation, see one another, in respect of their mindes, like Angels, Divine creatures, and so love one another with a heavenly, aswell as earthly Love.

Both which, being vnited, doe tye their hearts together with an indissoluble knot, and fill them with sweet fountaines of joy, and delight.

SECT. VIII.

*Shewing briefly, how to attaine
this Art of discourse.*

NOW to give a tast (as I said) how to attaine to bee a skilfull Artist, in this or the like Art of discourse.

Which because it may bee said in generall, almost in as few words, as particularly of Love, I shall endeavour very briefly, to shew the same in a generall way, which is:

First

Nuptiall love.

First, by often and serious meditations, to imprint into our minds, the grounds and heads thereof.

As Numbers, Particulars, Observations, Arguments, Examples, Comparisons, Contrarieties, Similitudes, Circumstances, Appendances, and the like, as perfectly, as wee doe our A, B, C. Whereby wee may as readily call to mind those grounds, as wee can letters, to spell words with, which is, as fast as wee can speake.

Or, as in the Art of Brachygraphy, or Short-writing, wee readily know, at which end, side, or place of the letter, to set the tittle, dash, or ensuing letter, whereby wee know, what vowell, diphthong, or word it signifies, even as suddenly, as wee can thinke of any thing; or as Preachers doe, especially take notice and imprint into their minds, the heads, divisions, and grounds of their Sermons.

Secondly, having thus imprinted the grounds in our minds, wee ought to bee furnisht with sufficient learning, and skill, concerning the matter of our discourse.

And

The Lover; or

And in generall, to bee skillfull in such Arts, and Sciences, as wee shall have most occasion to discourse of, whether of Divinity, Physicke, Law, Philosophy, History, Poetry, or other; so as I might instance also in this Art, concerning the Divine, the Lawyer, the Physician, the Gentleman, and divers others, as well as the Lover, in their severall wayes of discoursing, and also concerning divers usuall occasions, if my skill would attaine thereunto, but this Treatise will not admit thereof.

That so by observation, reading, or otherwise, wee may bee furnisht with sufficient Learning, matter, examples, and skill to this purpose, in such sort, that wee may (as some ancient, and well furnisht Orators, Lawyers, Physicians, and others can in their severall wayes) readily discourse, even Raptim, upon any Maxime, ground, or Rule in their Sciences.

So then impressing the grounds of this Art in our mindes, and furnishing our selves with a ready ability, to discourse upon these grounds, is the way to attaine to this Art of discourse:

And

Nuptiall love:

And although the perfection thereof bee very difficult to attaine unto in such a ready manner, yet even the meere observation or reading thereof, may lend us some light, and in this matter of Love bee an occasion of encreasing the same, and possessing our selves and Lovers with most pleasing joyes, and delights, (unlesse wee have to doe with some brainfick, foolish, Phantasticke, light things, better lost then found,) and consequently dispossesse the young melancholly Lover of that pensive humour, fearing not to enjoy, or please his Love.

Thus much concerning the Art of Discourse.

SECT. IX.

Containing answeres to some objections.

ANd now me thinkes I cannot but imagine, that some too severe *Cato* Churlish *Timon*, or *Carping Momus*, will esteeme this Love-discourse, too light and wanton.

And I know there bee many in our times, so Stoicall, and Rigid, as they will scarce allow moderate and lawfull Recreations

The Lover, or

creations, (for this discourse was chiefly written, for meere recreation amidst more serious occasions, and so I desire it may bee read.) And they esteeme honest, and harmlesse Love sports, pleasures, and discourses (though in the way of marriage) prophanenesse.

But wee may know that it is good and commendable, for such as doe, or intend to live in that honourable and blessed estate of marriage, to bee possesst with conjugall Love, and consequently such honest love discourses, devices, and pleasures, as encrease the same, are to bee esteemed good and commendable.

And I conceive, that no well condition'd happy man, none but envious, malicious, male-contented Spirits, will hinder, dislike, or grudge True-lovers of such honest, and harmlesse Love delights, and pleasures.

And I am not so Cynicall, but that I thinke a modest expression, of such amorous conceits, as suite with reason, being free from obscenity, will yet very well become my yeeres, in which not to have some feeling of Love, were as great an Argument of much stupidity, as an oversottish

-Nuptiall Love.

versottish affection, Were of extreame folly.

But what need I excuse my selfe in this, when 'tis well knowne that many whole volumes, have bin written of Love, and that divers famous, and worthy Philosophers, Physitians, Historians, Poets, and others, have written as lightly, and more wantonly, then I have done of this subject.

But saith my Grandfire, it seemes to mee, that such vaine Love discourses, are vnnecessary, and of little perswasion.

Yet if wee thinke of the Parties, to whom these things are spoken, that is, to female creatures, and to Lovers; Such things as are a great deale more youthfull, vaine, wanton, and not of such a serious, and solid substance, as my Grandfire is; wee shal know that such discourse are most apt and pleasing, and much more perswasive, then other more graue and solid.

And wee know that these female Lovers, esteeme every word of their Sweethearts discourse (though peradventure but slight matter, as if it were spoke) like, an Angell, and if withall such Arteficiall discourses,

The Lover, or

discourses, such pleasant Heart-striking Reasons, beemixed, it is even sufficient to enchant, and enflame a Saint with Love, and Ioy.

In so much, I know that if there bee a reasonable sympathy, betweene the Parties in Age, degree, fortunes, Countenance, Constitution, and Conditions, and a willing consent of Parents, and friends at first, (though afterward great and strange opposition should happen in many respects) it would bee a marvailous hard matter (if not impossible) to part and disunite their Love.

And that sometimes even such great opposition, quickens and encreases such true Love and joy, which often flames the more, when it is blowne against and stirred up. And then such Love and joy after crosses are past, is most pleasant indeed.

If such discourses then, bee of such strong effect and operation as to joyne hearts in true Love, and encrease joy, notwithstanding many crosses, and great opposition, much more is it when those are past, when both parties, and their friends are well pleased, when all their thoughts

Nuptiall Love.

thoughts are composed of kindnesse,
Love, and Ioy.

*Medea's oyntment, Helenaes' bowle,
Circes Cup, Phadras Ring, or Venus
girdle, cannot so inchant a man, so sweet-
ly moue and please his mind, as such dis-
courses will a female Lover.*

S E C T. X.

*Containing Remedies, against
the Losse of Love.*

BVt now heere comes a question, what
is to be done if wee loose our belo-
ved.

Indeed, many Lovers for want of en-
joying their wishes in this kind, become
extream melancholy and sorrowfull,
and some betake themselves to ill cour-
ses, as whooring, and Taverne-haunting,
and sometimes spoyle themselves.

But indeed it is a madnesse for a man
to grieve, melancholize and runne into
dissolute courses; because hee cannot ob-
taine his desires in this kind, perhaps
some unworthy creature; For if he have
not placed his Love too high aboue his
deserts, or too unequally and unfitly, and
if

The Lover, or

if hee have used good meanes to gaine her, if this will not, hee may iustly thinke that she is some light phantastick thing, not worth his Heroicall, and Noble thoughts.

A wise man, will not Love a meere Corps, or which is worse. A body with an ill soule in it.

Some Remedies usually perscribed against this malady the losse of Love, are; To withstand beginnings, to avoid all occasions, as the company of the party beloved, discourse with her, sight of her, place where she lives, and the like.

Or, to goe to some other Mistresse of better fortunes, birth and degree, if it may bee, or if such cannot bee attained, yet let us know. That of all necessary evils (such as men say wiues are) any may serve for necessity, and because they are Evils, perhaps 'tis better to have none at all.

Though wee Batchellors perhaps thinke wiues fine things, yet such as haue tryed, will tell us otherwise, as that there are many Thornes amidst the Roses of marriage, which hinder the pleasures thereof, and cause much sorrow.

That

Nuptiall love.

That married mens shooes wring them, but wee know not where. That many of there fore-heads are forked and wee are blind.

That the Love of the body is at the height, and will fall when once it hath gotten admittance into those hidden and worst parts thereof. And that so it is of the mind; Though our Lovers shew us their best conditions forward, yet when those hidden and worst parts of the soule which they dare not shew the world, are bare and detected. 'Tis like wee shall find them much worse then wee expected.

So may wee observe by the carriage of most men after they are married; They are commonly more sullen, dull, sad, and pensive then before. Many of them love not their wiues, Nor perhaps have they any great occasion, for asmuch as wee see many of them proove fluts, Scolds, idle, infirme, Proud, Iealous, Scornefull, Arrogant, and so imperious not to be endured, light, peevish, froward, sad, lumpish, prodigall, discontented.

And yet these men when they were Batchellors, thought these pecces fine
D things,

The Lover, or

things, and imagined a Paradise in gayning them, and many husbands also (tis true) are as bad or worse then their wiues, insomuch as many married people live a very miserable life; scolding, brawling, grieving, and alwayes discontented.

Wee may read in divers Philosophers and other Authors, of many wise and witty speeches and opinions against marriage, and they tell us many tales and stories to this purpose; Some sad, and some merry ones. They are very common, and for brevity I omit them.

Some men are Cornuted and father Children which are none of their owne; Their Children proove vndutifull, disobedient, and prodigall, servants, stout and carelesse. A multitude of hinderances, charges, cares, crosses, and annoyances are incident to married people; what wise men would marry.

Besides, I might to this purpose, tell how happily wee Batchellors live without wives; How freely, securely, merrily, pleasantly, and without controle.

Saint *Paul*, preferres a single life before marriage, and I hope you will beleeve

Nuptial Love.

leeve him. Yea but saith the married man
you had better marry and live honest.

To answere this Cavill. It is observed,
that Batchellors are as honest as married
men; for many of them are seldome con-
tent with their owne wiues, which is a
greater shame and evill in them. But to
let that passe, Batchellors can live honest
without marrying, Such as are of a very
unruly temper may use a moderate spare
coole, and dry kind of dyet, and other
Physicall Remedies, to allay the fire of
Lust.

They can fast, pray, bee alwayes busy a-
bout some good occasions and thinking
on good matters.

But the most excellent Remedy is, Di-
vine Contemplation; for certainly those
Spirits which are truely rayfed to the
knowledge of divine things, and doe
well know the Art of heavenly Contem-
plation, are elevated above all the plea-
sures of the earth; in as much as Eternity
is above time, and infinite felicities above
vanities.

And not being able to find any thing
on the Earth worthy of their desires,
They doe set out their pleasures and

The Lover, or

their felicities in the Emphyrean heaven.

So as they doe in part, tast beforehand of the sweetnesse of those pleasures which they preted to receive at the end of their life, which makes them very graciously to tread vnder foot all the pleasures of the Earth, while their soules are in such contemplations, directing their Aimes to heaven.

And while they are in these divine Extasies, their Spirits are so strong, as they doe overcome their bodies, so heavenly, as they doe then esteeme the chiefest pleasures of the body (as this of carnall desire and love) but as dung and drosse in comparison of those more heavenly pleasures which they enjoy in their soules. And in such comparison they rejoyce more in Contemning these bodily pleasures and in being above them, then in enioying them.

What need wee care for farthings who may have gold enough. But as *St. Paul* signifies; Marriage hinders this heavenly pleasure; He that is marryed, saith he, careth for the things that are of the world how hee may please his wife.

And certainly there bee many married

Nuptiall love.

ed men in the world, if they did but truly know the Excellency of such a contemplative heavenly life, and did seriously consider how freely and ioyfully wee Batchellors may live; They would even runne through fire and water to bee so happy.

But now least married men should bee too much displeased, let them know or thinke; That wee Batchellors when wee speake against married men, meane onely of vnfit and ill marriages. Such as that of *Spungius* and *Philtru*; They would sweare, curse, quarrell, fight, &c. Let such bee alwayes scott at and remaine miserable, till they mend their manners.

And least Batchellors should bee too averse from marriage. And such as loose their first Love, should forbear a second choice which alwayes drownes the Love of the former in oblivion, and is the best remedy against Loves losse, for heere they may find it againe in another. Let us still say, as Saint *Paul* saith; That marriage is honourable in all men, and that it is good to marry, though for such as can containe themselves better to live single.

The Lover, or

And that a Consonant, Equall, and fit marriage, when both parties be loving, kind, wise, constant, and of good conditions, is a Terrestriall Paradise; and from thence (as hath bin dilated) proceedeth a marvailous deale of happy and blessed effects.

SECT. XI.

*Remedies against an over-sottish
and doting Love.*

HAVING formerly viewed, and seeing the excellency of Lawfull Love, and the many sweet and blessed effects springing from thence. Let us take heed that wee doe not (as many men in the world have done) plunge our selves beyond the bound-markes of Reason and discretion, into an over-sottish and doting affection.

Many (other wise famous and wise) men, as *Sampson, David, Solomon, Hercules, Socrates*, and many others. Have not uniuersally bin taxed of folly and indiscretion in this matter.

And the Poets faine, that *Iupiter* himselfe was turned into a Golden showre, A Bull, A Swan, A Satyre, A Shepherd, and
com-

Nuptiall love.

Committed many grosse dotages for Love.

For Remedies whereof, and to the intent that wee may bee contented if wee cannot enjoy our wishes. And that if wee doe Enjoy our Love and desires, the same may not hinder us from seeking and enjoying Divine beauty and pleasures, which are infinitely better. Let us also view the vanity and insufficiency of this Externall Lovelineffe and beauty which is the object of our Love in this kind.

It is altogether vaine and uncertaine; Sicknesse, care, grieve; The scratch of a Pin; The Sunne, or any thing may deface it: It oft times prooves dangerous, makes us forget God, bereaves us of grace, and of divine pleasures. And is many times an occasion of unlawfull Lusts, and the miseries thereof.

And many men by reason heereof, in spite of friends, parents, credite and fortunes, have bin wilfully and foolishly carried away to shame, disgrace & misery.

So that immoderate over-sottish Love, is no more a vertuous habit, but a vehement passion and perturbation of the mind. A Monster of nature, a destroyer of Wit and Art.

The Lover, or

This externall Lovelineffe and beauty, sometimes bereaves us of all manlinesse of Spirit, dejects our otherwise Nobler thoughts to vanities and toyes. Insomuch that heereby wee are sometimes ready to become foolish, doting, weake, brain-sicke, Inamoratoes, and sometimes to fall in Love even with painted vanities, meere out-side Creatures, Things Empty of vertue and grace, And composed of Pride, Vanity and wickednesse.

If wee Love such as have no other beauties but their bodies, what doe wee but love as irrationall creatures doe; Reason tell us, wee love that which a Pin may alter. That which is subject to above 300 severall diseases, That which is all loathsome within, And that which shall bee nothing heereafter but putrified and Rotten Corruption.

And yet many of us forsooth, are no wiser then to fall in Love with such creatures of meere vanity and corruption, quite depriving our selves of Reason, comparing their eyes to Starres, thinking them the onely wonders of the world, and telling them they are like Angels, divine creatures, And what is most

Nuptiall love:

most excellent, and so even Idolatrize to these creatures of earth and vanity.

You Courtiers and others, who thinke it a trimme peece of glory to get a Mistressse, and a Ladyes favour forsooth, you who esteeme and call your Minnions, Goddessees and divine creatures; And wouldlike *Adam* give Paradise if you had it for an Apple, and venture heaven to satisfie your base and vnlawfull Lusts, you that adore these Victimes, and think your selves most happy when you can tempt the Pudicity of these female creatures and overcome them to your Lusts, what doe you but act the Devils Strata-gems which he teaches you, what doe you enjoy and adore but a Crust of Playster full of corruption, a peece of flesh that must Rot and turne to Putrification.

What a thing is this; A peece of Clay quickened with life adores a Snowy dunghill. There shall come a time when the Crust of your pleasures shall bee broken, and you shall see what misery lyes within; thinke what faces you shall make at the day of Iudgement, unlesse you repent and amend.

Where is now the faire *Hellena*, *Cleo-*
patra,

The Lover, or

Cleopatra, Arethusa, Hero, Lucretia, Roxane, Panthea, Leucippe, Ariadne, Polixena, Lesbia, Rosamond ; And the rest of those admired Pieces whom the world hath seemed to adore, where is now their Beauty and glory. They are dead, and become a sinke of Corruption, and so gastly, as wee should be afraid to see them. Thinke now you proud Dames, what mettle you are made of, and let it give a checke to your Pride.

Flatter not your selves before your glasse, you Mistresses and Madames of the world, I meane you, who are Emptie of Vertue and Grace, and full of Pride and wickednesse : You, that take a pride to charme Spirits, and bereave them of reason and grace ; You, that study each day new lessons of Vanity, Pride, and nicenesse, to wound hearts, whereby you undo Soules : your body is just of the same temper with the shadow which you see in your Glasse. You are indeed nothing.

And if you will, that I say you are something ; You are a meere dunghill covered with Snow ; A sinke of Infection, environed with Flowers ; A rich
Coffer

Nuptiall Love,

Coffer, full of loathsomnesse ; You are the frailest and most changeable things in the world. I dare hardly eye you any longer, for feare while I looke upon you, you vanish from mine eyes, since you are ready to change and to dye every houre.

Me thinkes I could even laugh at your Vanities, and mock at those that admire you so. I could willingly turne back and teare those Love-discourses out of my Booke in contempt of your Vanities, were it not for their sakes, who are indeed True-lovers.

But for such Lovers sakes, truly ; who are not possesst with this over-sottish and doting affection on the one side ; Nor with a stupid, blockish, or peevish Love on the other side : Such as are indeed vertuous, discreet, modest, Loving, constant, of sweet and gracious Conditions ; I could wish, that I were able to invent such sweet and pleasant Love-straines as might continually fill there hearts, with as much Ioy and delight in each other, as can be thought of.

Let us then endeavour to be such true Lovers ; and to all such (as to our selves) Let us wish all joy and happinesse.

SECT. XII.

The Lover; or

S E C T. XII.

Remedies against unlawfull Lusts.

L Et us also (while wee view the excellency of Lawfull and true Love) beware of unlawfull and Raging Lusts. There is wel nigh as much difference betweene true Love and unlawfull Lusts, as betweene heaven and hell.

For Nuptiall Love is lawfull, honorable, & blessed, ordained of God in Paradise; A Remedy against fornication, adultery, and all unlawfull Lusts. And from which as hath bin declared, springeth a million of blessed and ioyfull effects.

But all unlawfull Lusts and the effects thereof; as fornications, Adultery, Incests, and the like, are Cursed, and often forbidden and threatned against in Gods sacred word, as all men acquainted therewith, doe well know; And from thence proceedeth a multitude of evill and miserable effects.

Let us therefore briefly view the miseries of such unlawfull Lusts. The consideration whereof may bee Remedies sufficient

Nuptial Love.

sufficient to fight our irregular desires from the same.

Though these Lusts bee pleasant at first, yet the end is as bitter as Wormewood, as that wise King saith, *Prov. 5. 4.* The way to death and hell, verse, 5.

To the body, it often causeth loathsome diseases, as Pox, Gout, Sciatica, Aches, Convulsions, and divers others; It vsually causeth dulnesse, weaknesse, and shortens life.

Many men consume their estates thereby, in feasts, banquets, Revelling, pride, and guifts, thinking thereby to seeme magnificent and please their Minnions.

Lust hath bin an occasion of much Jealousies, strife, discention, disturbance, and subversion of multitudes of persons, families, Townes, and Kingdomes,

It was an occasion of the destruction of the old world, of *Sodome*, of *Ghemorra*, The *Sychemites*, of *Troy*, *Persepolis*. Of *Spaine* in the Raigne of King *Rodericke*, and many others.

It hath bin the Ruine of strong men, as *Sampson*, wise, as *Solomon*, Priests, as *Helies Sonnes*, Elders, as in the story of *Susanna*, Histories are full of examples in
this

The Lover, or

in this kind; As of *Caracalla* the Emperour, *Childericus* the first of that name King of *France*, *Tevdexillus* King of *Spaine*, *Redoaldus* King of *Lombardy*, *Mulleaffes* King of *Thunis*, *Abusahid* King of *Fez*, and his sixe Sonnes. Of *Tarquin*, *Antonius*, *Cleopatra*, *Appius Clandius*, *Alexander Medices* Duke of *Florence*, *Galleatius* Duke of *Millaine*, *Peter Lewes* Duke of *Placentia*, *Ione* Queen of *Naples*, *Fredegundus* and *Brunhaldus* of *France*, & others innumerable.

From this roote of unlawfull Lusts, springeth also to the Soule of man a multitude of evils and miseries; as Fornications, Adulteries, Incests; and somtimes Rapes, breach of Vowes, and treacheries are occasioned hereby, whereof Histories are replenished with Examples.

Cares, feares, jealousies, paines, perplexities, Enmities, Contentions, extreame sorrow, heart-burnings, sadnesse, dulnesse, and sometimes fiery dotage and madnesse, proceed from this Fountaine.

Shame and Repentance is certainly the end thereof, or worse; Dispaire, and eternall misery, without Reconciliation to God through CHRIST our Saviour.

The

Nuptiall Love.

The consideration of all these miseries, may make us for ever hate, and endeavour to avoid such, unlawfull Lusts.

Other Remedies usually perscribed against the same, are ; A moderate, coole, dry, and sparing diet, fasting, Prayer, Continuall Action, in some good businesse & imployments, and to be alwaies thinking of other good matters.

But the best and most vsuall Remedy for such as are of an unruly temper, is marriage and Nuptiall Love.

Let therefore married men, endeavour to Love their wives as much as they can, and let Batchellors if they may, Marry such as from their hearts they can truly Love.

For true Lovers (as I conceive) may take more pleasure in the Enjoying of one another, then if they might possesse the Love & society of as many Minions and beauties as they can desire in the world; For why, diversity of Loves (as in objects to the sight) hinder, intire and true pleasure in any. And wee know, that one dainty dish most pleasing to our palate, is more delightfull then abundance which cloyes our eyes and stomacke.

SECT.

SECT. XIII.

*Remedies against Discontents
after marriage,*

BVt now if wee should mistake our selves (as many men do) who thinke they take an Angell by the hand at their marriage day in the Church, but after find that they have a *Scorpion* in their house, and in their beds; some scolding, brawling, ill condition'd woman, for King *Solomon* saith, An evill woman is like a *Scorpion*, yet let us bee contented.

Let us bee as wise as wee may, and consider womens weaknesse and infirmities; That if perhaps men had their bodies, they would bee as fraile and as passionate as women; And if Women were freed from the frailty of their sex, they would bee as manly and as excellent as men.

And though Women have divers naturall infirmities both of body and mind, yet a wise man will not love his wife a jot the worse, because hee knowes they are naturall.

But few Women are Angels, and hee that

Nuptiall love:

that would have a Woman without passions, must marry when the Signe is not in *Cælo*.

And for this scolding malady, this is a good Remedy ; To bee silent and not regard her, or else to laugh at her.

But let us see if the fault be not in our selves. The reason why many Women are so bad, is ; because they have ill Husbands, if so, let us mend. Happie are wee, if our Wives be an occasion of our being good, though they be never so bad. And sometimes, a good man may chance to make a good wife of an ill one.

It is also fit, that Men should use their Wives well, and maintaine them in good fashion according to their meanes, and to let them have such reasonable and convenient Liberty and authority, as it is fit a wife (who is a mans second selfe) should have and enjoy.

For want of this, many women being too straitly kept under, and unkindly and Churlishly used ; are even forced to flye out beyond Reason, and to become Froward, Contentious, Iealous, discontented ; And some, to turne

E Queanes

The Lover, or

Queanes by Compulsion.

Too much liberty and Authority on the other side, is not fit to bee allowed them; especially to such kind of women, as love not their owne houses, but by reason of much gadding abroad, learne more tricks then bee good, who are then onely pleasant and contented. And at home nothing but brawle, and are there commonly sullen, froward, peevish, discontented, and of idle lewd conditions.

Let therefore, both men and women endeavour to avoyd all occasions of strife, and discontent, as much as they may; And such as cannot bee avoided, to Contemne or Dissemble, and make the best thereof. And to endeavour in all respects, to live lovingly, familiarly, and pleasantly, in such sort as becomes them.

Saint *Paul*, and Saint *Peter*, give excellent directions, to this purpose.

So ought men to love their Wiues, (saith Saint *Paul*) as their owne bodies, for no man ever yet hated his owne flesh, but nourisheth and cherisheth it, even as the Lord his Church, *Eph. 5.25.*

And

Nuptiall love.

And againe, yee men Love your wiues,
and bee not bitter to them. *Colossians.*
3. 19.

And to women, he sayth; Wiues submit your selves vnto your husbands, as unto the Lord; For the husband is the head of the wife, even as Christ is the head of the Church. *Eph. 5. 22.*

Saint Peter also giveth directions to this purpose, in his 1. *Epistle*, and 3 Chapter.

I will write them at large, for they are most excellent; Hee beginnes with Wiues, and is longest about them, they having as it seemes, most need of instruction.

Yee wiues (saith hee) bee in subjection to your husbands, that if any obey not the word, they also may without the word bee wonne by the Conversation of their wiues, while they behold their Chast conversation coupled with feare.

Whose adorning, let it not bee that outward Adorning of playting the Haire, or of wearing and putting on gorgious Apparell. But let it bee of the Heart, in that, which

The Lover, or

is not **Corruptible**, even the ornament of a meeke and quiet Spirit, which is in the sight of **G O D**, of great price.

For after this manner in the old time, the holy Women also who trusted in **G O D** adorned themselves, being in subjection unto their owne Husbands: Even as *Sara* obeyed *Abraham*, calling him Lord, whose Daughters yee are, as long as yee doe well, and not being dismayed with feare.

Likewise, Yee husbands (sayth hee) dwell with your Wives according to knowledge, giving honour unto the wife as unto the weaker vessell; and as being heyres together of the grace of Life, that your Prayers may not be hindered.

Finally, bee yee of one minde, having Compassion one of another, being pittifull, courteous; Not rendring evill for evill, or rayling for rayling, but contrariwise, blessing; knowing that yee are thereunto called, that yee may inherit a blessing.

Thus much (sayth *St. Peter*) 1 *Ephes.* 3 Chapter, 1, 2, 3, 4, 5, 6, 7, 8, 9, and 30 verses.

Nuptiall love

So then, let Men and their Wives in all respects, Endeavour to live together as they ought, according to such Divine direction.

Let them alwayes bee as Loving, kinde, pleasant, and as familiar as may bee, and mutually enjoy together all the blessings and benefits, belonging to this Nuptiall Love and Societic.

And especially, let them bee Pious and Religious. Then, though their Beauty and Bodies should decay and become infirme, yet their very Soules may bee in Love with one another, which is farre more excellent then bodily Love.

So while they view one another as divine and Celestiall creatures, as the beloved of God himselfe, their Loves may still kindle and increase, untill both they and it ascend to that firmament of fire, where Love (all divine and heavenly) flames beyond imagination, and lasts for ever.

The Lover, or

SECT. XIII.

*A brieft persuasion to
Marriage.*

I Shall now endeavour briefly, to persuade such, as may conveniently (though a single Life, bee otherwise to bee preferr'd before it) to this honourable and blessed estate of Marriage.

It hath alwayes bin confest by all reasonable men ; That a consonant Marriage (such as when both parties be equally match'd in respect of Yeares, Birth, Constitution, and Fortunes ; and of loving, kinde, wise, constant, and good Conditions,) is an earthly Paradise of happinesse.

And no man can justly blame such Marriages, unto which ; All lawes, both Divine and Humane exhort us, Nature provoketh us, Honesty draweth us. All Nations approve thereof, necessity of Continuing our kinde, constraineth us, and abundance of felicity inviteth us thereunto.

And St. Paul sayth, *It is the Doctrine of Devils to forbid Marriage.*

The

Nuptiall Love,

The best and most learned Philosophers, have praised and used the same :
As Socrates, Plato, Aristotle, Seneca, Plutarch, and others.

And though a Contemplative divine Spirit, can overcome Nature, and contemne the greatest earthly pleasure, in Comparison of heavenly delights, and take great pleasure in such Contempt; Yet all men have not this divine Grace of Continencie. And looking downwards againe, we may consider, that we have Bodies as well as Soules, which require due and convenient Recreations.

And though (as *St. Paul* well observed) Marriage hindereth a heavenly Contemplative life; in respect of Care, and other disturbances; yet for all these fore-named considerations, and many other. It is good to marry, though better to live single, if wee burne not; and if wee have divine Grace enough to bee Continent.

And this Nuptiall society being honourable, blessed, and ordained of God, for avoyding of unlawfull lusts, for the preservation of Mankind, and for mutuall helpe, comfort and pleasure, in one ano-

The Lover, or

It cannot bee denyed, but it is good to marry ; especially, when such marry whose bodies & minds doe Sympathize, and both are of Loving and good conditions. From such a Marriage (as hath bin dilated) springeth a Terrestriall Paradise of pleasures and happinesse.

To conclude then ; Let us wish all joy to such happie Lovers. Let the Graces dance , and the Muses sing at their Wedding. And let all pleasantnesse, love and joy, dwell for ever in their hearts. And as their yeares, so may their Love and Ioyes increase. That in after-times they may say : This is the twentieth or thirtieth yeare of our Ioy.

Let them alwayes be familiar and kind to one another ; So to our selves when wee are married, and to all married men, let us wish all prosperity.

And let us all take King Solomons counsell, *Prov. 5. 17. Rejoyce in the wife of thy youth, let her bee unto thee as the loving Hinde and pleasant Roe, and Rejoyce in her Love continually.*

Nuptiall love.

S E C T. XV.

*Of the good use of this Nuptiall Love,
and so concluding with a
brieft discourse of
Divine Love.*

TO conclude then with the good use of this Nuptiall Love. If God please to give us any blessings in this kind, let us use them well, Enjoy them and bee thankfull.

Hee that useth these externall felicities of the world, such as this of Nuptiall Love, to the glory of God, and to good ends, with moderate delectation, is better to bee reputed, then hee that unduely, Inconsiderately, Rathly, Inconveniently, and Suspiciously (as some Monkes and others doe) neglects, and refuseth so great a good, which God freely offers to our acceptance.

These externall pleasures and blessings of the world, may serve to many excellent uses, stirring us up to all duties of piety, to the Love of God, to thankfulness, and joy in him.

Let us then enjoy God in all things.

And

The Lover, or

And all thinges in him, and to his glory.

The Principall good use of this Love and the felicities thereof, which I shall now insift upon, is ; That by viewing and enjoying such pleasures and felicities of the Earth, wee may looke higher to their Fountaine ; Contemplating the Love, Loveliness, Beauty, Sweetnesse, and Excellency of the Creator, who is infinitely more excelling. And so conclude, with a briefe Discourse of Divine Love.

True it is, that all other Excellencies, are but dung and drosse in respect of GOD ; yet by and through these lower delights and felicities of the Earth ; These little glimpsing Rayes, proceeding from that Sunne of Glory : wee may spy some light of that Sunne, God himselfe, and of that Eternall felicity, which wee pretend hereafter to possesse. And so in some measure, spell and spye Heaven from the Earth,

Neyther ought wee to disdain, to make Comparisons betweene Corporeall and Spirituall thinges ; betweene
Earth

Nuptiall Love.

Earthly and Heavenly ; Though in respect of the Excellency of the Spirituall and Heavenly, there is no comparison ; Yet (as Children have need at first, to bee allured to the acquist of Great and Excellent matters, by such toyes and trifles as they apprehend ; so) in respect of our weake apprehension, such Comparisons and Similitudes, are, and ought to bee used, in a convenient manner.

So, as wee may make, a very good use of Earthly felicities in this respect, (as men doe of Spectacles ;) for by, and through these, our dimme Eyes may see the cleerer into heavenly Excellencies. And consequently, bee the more enamour'd of them, and so stirred up to seeke and enjoy them.

And in this respect of Nuptiall-Love, the sacred Scripture gives us many and faire Examples.

As in *Hosea* : *I will retorne unto my first Love, for it was then better with mee than it is now. Hos. 2. 7.*

And in divers places, CHRIST and his Church, are compared to Lovers, betrothed, and to bee married together.

The

The Lover; or

The Church, is called the Bride, the Lamps wife. *Rev. 21. 9.* And the end of the world, is called their marriage day. *Rev. 19. 7.*

Saint *John Baptist* calleth Christ, the Bride-groome, and his Church the Bride, *John. 3. 29.* And Christ calleth himselfe the bridegroome, *Marke. 3.*

That Song of Songs betweene two Lovers betrothed each to others. Is by the consent of all Divines, a most pleasant Love-song, betweene Christ and his Church.

What remains then, but that wee seeke for, and enjoy that fountaine of all Love, lovelinesse, beauty, sweetnesse, and excellency, which is infinitely more permanent and Excellent, then all the other beauties and excellencies of the world, if they were all united together.

If wee could truely thinke, what God is, how beautifull, lovely, glorious, and in all respects most Excellent; Our hearts would presently bee filled with Love and Admiration of him; insomuch, as then wee should settle our deereft and nobleft thoughts wholly upon him, and in his Love wee should bee filled with sweetest

Nuptiall Love.

test flames of joy and pleasures.

One thing have I desired, saith King David, and I will still desire, to behold the beauty of the Lord.

His beauty, infinitely excells the beauty of the heavens, Sunne, Moone, Starres, Angels, or what is most excellent.

If there bee such beauty, lovelinesse, and pleasure in a Creature. As that it hath such power to draw neere unto the eyes, Eares, and affections of such as behold and consider it, how much more beautifull and lovely is God himselve, the Creator and the fountaine from which all other Excellencies spring. How should this divine beauty of God, attract our desires, and inflame us with Love and Ioy.

If wee so much endeavour, and bee so much affected with the Comelinesse of Creatures, how should wee bee Rapt at the Admirable Lustre of God himselve.

Hee offers his Love most freely, to such as will accept the same; Wisdome cries out in the streets &c. *Prov. 8.* Hee invites us to come into his faire garden, to eate, drinke, with them to bee merry, and to enioy his presence forever, *Cant, 5.*

But

The Lover, or

But, wee must then lay aside all vaine objects of the world; All mucky Covetousnesse, All aiery Ambition. All vaine sensuall Lusts. Our desires must not creepe on the Earth, wee must purifie our hearts, deny our selves, and looke aboue our selves, If wee will have a cleere vision of God: A flaming Love, and soule-ravishing delights in him.

Let us then endeavour to lay aside all Earthly thoughts, when wee intend to view this sight; To enjoy this Love, this pleasure. Let us by Contemplation which is the best opticke, view heaven, see and grow into acquaintance with God.

Being acquainted, let us proceed further, and endeavour to bee more familiar with him; To denie our selves, and goe out of our selves, to live above our selves with him. Let us powre forth our soules into God, and In-soule our selves into him, so as his Divine Love and loy, yea himselfe may wholly possesse us.

When a Soule is once thus possesst with the beauty and Love of God, it will bee often thinking of him, often mounting

Nuptiall Love.

mounting up to heaven, and as a vapour exhal'd by the Sunne, often gliding after its Love, being thereunto attracted by the allurements of his most Amiable, faire, and Divine beauty, and Loveliness. Insomuch, as it will bee enlightened with glorious thoughts, trowing apprehensions, Ardent affections, and heavenly Ioyes.

Further, when the soule considers the infinite Love of God to it. As that this infinite glorious God, should send his onely Sonne, a part of himselfe, to redeeme and glorifie us. That this part of himselfe, This very God, our Saviour, Iesus Christ, should vnvaile himselfe of all his glory, come to live on Earth, and suffer so much; such a Death for such miserable wretches as wee are, when wee were his enemyes; to deliver us from Death, Hell, and all misery, and to meritt for us, Heaven and all felicity, why then it is even overcome (and with Saint *Ignatius*, even weepes) with Love and joy, to thinke that his love was crucified for him.

Lord

The Lover, or

Lord teach us a language wholly divine
to thanke thee for such Love.

See, what a vertue is in the passion of
our Saviour, that if our soules in Contem-
plation of his wounds, should ressent the
smart, yet knowing that he suffered all
this most willingly to make us happy. It
is enough to make us even sworne with
Ioy and Love, and bee extazied with a
thousand sorts of pleasures. Inasomuch as
wee should willingly dye of Love, and
joy for his sake.

Moreover, when the Soule thinkes
how her Saviour loves her, it is enough
to fill her with sweetest ioy and plea-
sure.

O! how shee is inflamed with Love,
when shee contemplates those sweete
words of her beloved, calling her his sis-
ter, his spouse, his Love, his Dove, his
vndefiled. And saying, thou art all faire
my Love, there is no spot in thee; Thou
hast ravished my heart with one of thine
eyes &c. *Cant. 4.*

And my beloved, is the fairest among
Women, the chiefest among tenne thou-
sand, Looking forth as the morning, faire;
as the Moone, pure; as the Sun, &c. *Cant. 5.*

That

Nuptiall love:

That thee is a Kings daughter ; As a
Queene in a vesture of Gold, of Ophir,
embroydred Rayment of Needle worke,
that the King might take pleasure in her
Beauty, *Psal. 45.*

O ! how the sweet harmonious accents
of these words doe ravish the Spirits,
and powerfully attract the hearts of all
those unto him, that are able truely but
to heare the Eccho of them, and to per-
ceive the sweetnesse thereof ; Inso-
much, that they are ready to borrow
wings on all sides, & to flye out of them-
selves, that they may bee wholly possesse
with the Love and Ioy of their Savi-
our.

Let us then feelingly speake to our
Beloved, in the same language which
hee speakes to us ; Then which indeed
can be no better, no sweeter.

Come then my Beloved, Kisse mee
with the kisses of thy mouth, for
thy Love is better then Wine ; Draw
me and I will runne after thee : Shew
mee, O thou whom my Soule loveth,
where thou feedest and where thou ma-
kest thy flocke to rest at noone. *Cant. 1.*
2, 4, 7.



Stay

Stay mee with thy flagons, and comfort mee with apples, for I am sicke of Love. *Cant.* 2. 5.

Come my beloved, let us goe foorth into the fields, let us lodge in the Villages, Let us get up early to the Vineyards, let us see if the Vine flourish, whether the tender grape appeare, and the Pomegranate bud foorth. There will I giue thee my Love. *Cant.* 7. 11. 12.

Set mee as a seale on thine heart, and as a signet on thine Arme; For Love is as strong as death. It is as a fire, a vehement flame, many waters cannot quench Love, and the floods cannot drowne it, &c. *Cant.* 8. 6. 7.

I am perswaded, saith Saint *PAUL*; That neither life nor death, nor Angells, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to seperate us from the Love of God which is in Christ, *Rom.* 8. 38.

True Love suffers not for the Subject which it Loves, It hath a power in it to change the nature of
of

of things. From the time that a Soule is chafly taken with this passion even the paines and torments thereof are changing the name and quality within the Heart. They are Roses rather then Thornes: For if it sigh, it is of Ioy and not of paine, if it bee necessary to dye for the glory of this Lovely cause of its life, It is no death to it, but a meere Rapt of Contentment, which severs it selfe from it selfe, in Love of another selfe, whom it Loves more then it selfe.

So that, if wee were truely capable of the Love, Beauty, Glory, and excellency of our Saviour; Though with Saint *Lawrence*, wee should broyle upon Devouring flames; Yet our hearts which would burne more hot with the fire of his Love, then that of our punishment, would quite extinguish the same; for our hearts being all aflame already, and our soules afire, how could wee expire amidst those heates, though our bodyes were burned to ashes, since the stronger must needs prevaile.

Insomuch, as wee should feele the delights of Heaven in the fire, whereof we should make our selves a Crowne of glory.

Though wee cannot attaine to such an height of Love and Ioy, yet let us endeavour to love as much as wee can; For GOD, who alwayes accepteth the will for the deed, will lovingly accept of our good wishes and Endeavours. And his Power is made perfect in our Infirmities; as *St. Paul* sayth.

And the more to inflame our loue to GOD. Many gracious and glorious Promises are registred in his Divine word, to such as Love him.

I shall onely mention and Conclude, with that of Saint *PAUL*, *1 Corinth, 2.9.* *Eye hath not seene, nor Eare heard, neither hath it entred into the Heart of man, those things which GOD hath prepared for them that Love him.*

Thinke then you Spirits of the world, what Felicitie this is; Wee know the Eye hath seene most Beautifull, Lovely and glorious things: The Eare hath heard rare Consorts of Musicke and voyces.

Nuptiall Love.

voyses. What sweet Ioy and pleasure, hath the Heart of man imagined of the Orchards of *Adonis* ; The Gardens of *Hesperides* ; The Delights of the fortunate *Islands*. Of the *Elizian* Fields, and *Turkes* Paradise.

But let Humane imagination thinke of all these at once, and assemble in one Subject whatsoever is most Beautifull and delicious in Nature. Let them imagine a Quire of *Syrens*, and let them joyne thereto in Consort, both the Harpe of *Orpheus*, and the voyce of *Amphion*. Let *Apollo* and the Muses, bee there to beare a Part : And let them search within the Power of Nature, all the extreame Pleasures which it hath produced in the world hitherto, to charme our Senses, and to ravish our Spirits ; Yet all these are but meere *Chymeræes*, and as a vaine *Idea* ; A meere Shadow of a body of pleasure, in Comparison of those Divine thoughts and pleasures, which the Saints may and shall enjoy, in the Contemplation of GOD and his infinite Beauty, Glory, Love, and of the Felicities which hee hath prepared for them that Love him.

The Lover, or

Their thoughts and Contemplations even in this life may bee Composed, of mutterably Glories, Crownes, Kingdomes, Divine visions, Heavenly exultations of Spirit, and of extreame ioyes, pleasures, and felicities; It is impossible to expresse the pleasures of a heavenly Soule. The Contentments thereof are not to bee so called; Its sweetnesse hath another name; Its Extasies and Ravishments cannot bee vttered. Saint *Paul* himselfe, could not expresse the same. Hee could not tell, whether hee were in his body or no; Insomuch, as the heart that feeles them cannot comprehend them. Truly therefore, doth Saint *Paul* say; *That such pleasures have not entred into the heart of man.*

This seemes to bee a Riddle, Not Entred into the heart of man, how can man enioy it then; Indeed, hee must bee aboue a naturall Man. Aboue himselfe that enioyes such pleasures. Hee must bee Partaker of the Divine nature, of a Superhumane and Heavenly temper.

All Grace is aboue nature, And if
by

Nuptiall love.

(by reason of our frailties and infirmities) wee cannot attaine to such a height of Love to , and joy in God, in this life; yet if wee indeavour truly, for this grace to Love and serve him, (who alwayes accepts our true Endeavours and desires, and perfects our weaknesse by his power) There shall come a time , when , wee shall see **GOD** as hee is , know him as wee are knowne , Love him beyond expreffion, and enjoy in him infinite pleasures and felicities for ever.

And then wee shall bee made like him as Saint *Iohn* sayth. 1. *Iohn*. 3. 2, In such sort, as fire by uniting it selfe to yron, by an exceeding and extreame heate doth purifie the yron and convert the same into fire. In like manner (but above all degrees of Comparison) doth **GOD** purifie and reduce us to a being supernaturall and deified, vnites and takes the soule into his owne divine nature .

And this fire which shall so vnite us to God is divine Love; For as God is a consuming fire to his Enemies. So is hee a fire of Love to his friends.

The Lover, &c.

And then wee shall have a new being, and a new Name ; That is, of our Spouse, of our Beloved, of **GOD** himselfe ; For, hereby the Soule becomes a Part of **GOD**, and with him and in him, enjoys all Happinesse ; So, as now it may be sayd, to be no more a Soule but **GOD** himselfe.

To conclude ; Let us then fervently wish and long for this time, which shall bee at the Marriage of the Kings Soane, to which the Angels shall invite us. Then shall wee Celebrate an Everlasting wedding Feast ; yea, our Soules shall bee the Bride, and Love shall be the Banner over us.

And
then shall we possesse
and enjoy infinite pleasures
and felicities, for
ever.

* * *

FINIS.

Imprimatur,

THO: WYKES.

Decemb: 7.
1637.



C 6042
56636 SL

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION